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A SEASONABLE
APOLOGY
FOR
Father DOMINICK,
CHAPLAIN TO
Prince PRETTYMAN
THE
CATHOLICK,

But now lying in Durance under the
Suspicion of Secret INIQUITY.





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FOR
Father DOMINICK,
CHAPLAIN to *K*
Prince PRETTYMAN
THE
CATHOLICK,

But now lying in Durance under the
Suspicion of secret INIQUITY.

In which are occasionally inserted some
weighty Arguments for calling a General
Council of the Nonjuring Doctors, for
the further Propagation of Ceremonies,
Unity, Dissention, and Anathemas; and
for the better Improvement of Exorcism
and *March-Beer*.

Noctem peccatis, & fraudibus obijce Nubem.

Horat. Ep.

L O N D O N:

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A SEASONABLE

APOLGY

FOR

THESE DOMINICK

CRITICAL

PRINCIPLES



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A SEASONABLE
A P O L O G Y
F O R
Father *DOMINICK*,
C H A P L A I N to
Prince P R E T T Y M A N
T H E
C A T H O L I C K, &c.

T is not every one that is dubb'd a Knight, but every Man ought to have the Spirit of Knighthood in him, and valorously do all the Good he can. In this Sense I myself am a considerable Hero; my Pen is my Spear, my Inkhorn is my Arms, and for my Crest I bear a burning Tobacco-pipe, with this dreadful Motto, ----- which in a Time

of Conspiracies is not safe to be utter'd. I live in a lonely Room, frightful and high, and when there is any Sun I have my full Share of it; I wish I could not boast the like Civility from the Rain. Here I spend my Time in the Defence of the Distressed, and in obstinate fasting. All the Unhappy are under my Protection, and myself amongst the rest; invisible to all the World, but a certain Hobgoblin, who will be mentioned in the beginning of the next Paragraph. I have already half finish'd my apologetick Dissertation upon *Sally Salisbury*, with a Manifesto in favour of the *Sophy of Persia*; as also an Elegy upon the Defeat and Losses, and mournful Flight of the Northern Hector the ensuing Campaign; and moreover, Lord N--'s last dying Speech and Confession; likewise an amphibious Speech for a noble Lord and Commoner; a Speech of two Sentences and a half; besides a certain General's Lamentation for his Disgrace next *Michaelmas*: To which is added, an Appendix upon Politicks, Embroidery, and good Eating. There is too this Minute upon my Table a Quire of Paper close writ, entitled, *A Vindication of a great dead Minister from the unjust Calumnies of some ill inform'd Jacobites, as if he had been their Enemy*. N. B. This Vindication is clear and full; as is likewise my Letter to Sir John Bl--t, proving that himself and his Brethren of the *South-Sea*, tho' reduced by
the

the Parliament to great Poverty, will suddenly be full as rich as they were before. But I am particularly fond of my Advice to the Pretender, recommending to him *John Barber* and *Mrs. M--ley* for his first Ministers, *Mr. A. P---pe* for publishing and correcting the Memoirs of his Reign, and a certain University for a dry Nurse for his Son. I shall only add here two more Performances of mine, *viz.* a consolatory Epistle to those who have profitable Places and small Salaries, with a Reproof to such as have free Quarters upon certain Offices; and a Word of Comfort to the Publick Creditors four Years hence.

All these are elaborate Pieces, and gasping to see the Light. But *Mr. C---l* who let me have half a Crown upon my Note this Morning, besides Six Penny-worth of Paper, insisted upon my dispatching this Jobb first, and invited me to Dinner. There was no answering this Argument, and therefore in hopes of a Dozen Meals, and half a Dozen Editions, with a joyful Heart and a watering Mouth I set about my Work. *Mr. C---l* who is an eminent Critick in Authors, not to mention his equal Skill in procuring them *C--* and a Cure for *C--* told me that a haughty Author now in Town that overlooks his Brethren, began his Fame with an Apology of this Kind, an Apology which happily degraded him from the Summit of the House to a first Floor; a downward Preferment,
which

which I much aspire to, and would willingly exchange my long Acquaintance with the cold Tiles for the comfortable Smell of a warm Kitchen.

Pray, says Mr. C--l by way of Encouragement to me, *did you not know two Secretaries once upon a time who became considerable Ministers from the pure Merit, the one of writing Ballads, and t'other for singing them? Sir, you have as keen a Genius as either of them; and for your external Conduct, it is in your own Power to sneak as humbly as Joe, and to make Mouths as successfully as Jammy, whenever you shall think fit to put forth those laudable and thriving Talents.*

I knew all this before; but as it is a Piece of Flattery, it weigh'd more with me than my own Knowledge. For as Bishop *Beveridge* says with his usual Force, *O what a bad thing is Flattery! O what a bad thing Flattery is!* But I doubt he borrow'd this from *St. Chrysostom's* Perswasive to Humility in the Laity, or from the late pious *Mr. Nelson's* devout Manual against eating Breakfasts on *Fridays*.

I now proceed to offer to my Countrymen some Considerations in behalf of *Father Dominick*. And first let it be tenderly consider'd, that a Conspiracy without a ---- in it, would have been a thing incredible. A Plot without a *Zany* is a Contradiction, and no Man who judges by History and
Experience

Experience but would laugh at it. We have heard of Miracles done once in 1700 Years, and the Appearance of a Phænix once in 600; and both are believ'd, because they sometimes happen; but the other would be a Miracle beyond all Belief. That what has never happen'd since the Creation, will never happen to the End of it, is according to all a probable Opinion, and according to some a Certainty. We often find that Satan's Work does not thrive half so successfully as when it is carried on in the Name of the Lord; nor is that Name ever successfully us'd and abus'd, but by his sworn and forsworn ----- Some grave Divines and deep Casuists maintain, that the Father of Lies endeavours to ape the Father of Light in many things, and works by second Causes; and *lo*, cry they, *the Devil has his Deputies and Ministers too!* by which they mean his ----- To prove this Hierarchy of Satan's, they assert, that all God's Ministers, in every Church which differs with theirs, are the Devil's Ministers; and these Ministers say the same of them; and some too (particularly the Quakers) are wicked enough to believe both, especially when they see so many Scripture-Proofs pretended to on each side for the said Doctrine. Others keep themselves neuter till they see the two Heritages fairly parted, and therefore go from Day to Day to their Grave alas! without any extream Unction at all.

But

But besides all these Advantages, which the above reverend Casuists complement Satan with, (whether as a Friend or an Enemy, I leave himself to judge,) and by which they seem to make him more than an equal Match &c. ----- They likewise hold, and bring Proofs for it; that he has numerous female Deputies in every Corner of the Universe: For what are Witches but the Devils Embassadresses, the zealous Pastresses, who feed his Familiars and his daily Negotia-trixes to win People to him, and bring in his Harvest? For this end, he has an old wither'd Journey-woman or two in every District. The learned *Jane Wenham* was one of them; she was tried some Years ago at *Hertford*, for holding a Schismatical Conventicle of Cats and Gossips, who were great Hereticks, and went a caterwauling from the Church. The neighbouring South-fayers were the Prosecutors; for as the Proverb says, two of a ----- can never agree. Let us remark two marvellous Things on this Head: First, how very cheap Satan maintains this Branch of his Administration: Their only Equipage is a Broomstick, and their only Revenue is now and then a cold Treat in the Church-yard. Marvellous Sacrilege, that Satan and his Haggard Curateesses, should prophane a Place dedicated to better Purposes. We see they thrive accordingly, and are never the fatter; whereas the rightful Owners

Owners are in rare Case, and as plump as you please. Secondly, let us remark the marvellous Diligence and Success of these lean and unhir'd Doctresses, even according to the Testimony of our own Casuists, who are daily lamenting, as well as combating the Devil's great and growing Power; which looks like a Confession, that tho' they themselves have good Artillery, and the best Cause, yet Satan has very formidable Forces; perhaps, because they are not over-fed: A Remark which furnishes an instructive Moral. This puts me in Mind of a saying of the famous *Daniel Burgess*; *Sirs, says he, what trow you may be the Cause of Belzebub's prevailing Interest in the World? Why I'll tell you: The greatest part of the World maintains an Army against him, of whom he standeth not in Awe. Think ye that he is to be bullied with a Lord rebuke thee, from such Fellows as they? No, no --- it becometh none but a Christian to take the old Hector by the Beard, and kick him down Stairs.*

Behold we hear likewise two probable Reasons why Satan's Wizards do not, like our non-juring Sort, intermeddle in Plots and Conspiracies: First, because the other Sort save them the Trouble, and appropriate that Work particularly to themselves, with unrivall'd Industry and Zeal. Secondly, because these, his She-Gentry, are eminently modest as to their secular Claims, and even silent about them; they do not pretend to the Riches and Domi-

nion of the Globe, nor even to Revenues and Dignities: Nor do they publicly curse and swear at those who refuse to surrender them their Wealth and their Wives, and to hold their Stirrup.

From all this Reasoning, I think it is plain that the Plot, how fully soever proved, would never have been satisfactorily proved, had not my Client been at the Head of it: Some Gentry of that Faculty in Popish Countries, have been such regular and constant Combiners against the Peace of States, that all considerable and extensive Treasons have been almost engrossed by them; and Lay-Traytors only admitted collaterally, and as Accessaries: Nay, in Matters of Blood an Assassination, the Glory of the whole Scheme, both in the Projection and Execution, has been generally theirs; and all this in a Succession so uninterrupted, that Plotting seems to be of ----- Institution, and secured to them by a Right of Possession: Nor is such a Claim more wicked and absurd than some others of theirs.

In Truth, those of them who, either abroad or at Home, are acted by this Spirit, (how many they are, let others determine,) have in effect set up an Office for licensing Rebellions; for what else means their haranguing and inflaming their Votaries to be Rebels; and then not only absolving them from the Crimes of Perjury and Rebellion, but making.

making those horrible Villanies, Marks of Sanctity and Orthodoxy? Is not this a Declaration that Virtue and Vice derive their Existence from the Fiat and good Pleasure of these Gentlemen? Are not all the Enemies to the Establishment, and all the Scorers of Oaths, their staunchest Friends? And do they not mark as their Enemies, all who adhere to it? And is not Reverence for an Oath, a Mark of Disaffection to them; and an honest Conscience a Proof of Schism? It is certain that the Christian Religion lays indispensable Ties upon the Minds of Believers: Now what Sort of Religion must they have; what Sort of Believers must they be, who mock and break all the Bonds of Christianity? They who have a Religion *pro re nata*, an occasional Religion, which varies with the Weather and their Passions; a Religion which prompts and warrants all Ungodliness, and damns all Piety and common Sense.

Their Reasoning is like their Religion; the Reasoning of an Almanack, never two Days the same, or steddily wrong. Once it was downright Damnation to rebel, nay, to resist upon any Pretence whatsoever: Now it is damnable not to rebel without any Pretence at all. Formerly Kings were Vice-Gods, and to be obey'd and reverenc'd with a Submission, and Resignation due only to God, and had they honour'd their Maker

but as devoutly as they did some Princes, who resembled a very different Being, they would have been no Scandal to Christianity: But now a Days they exceed Porters in the Brutishness of their Language and Behaviour towards a Prince, whose greatest Crime is, that he thinks that his Lay Subjects have as good a Right as themselves to be us'd like Freemen; and that the unsearchable Heart of Man is only subject to the Cognizance of the infallible Tribunal of God, and not to an angry Faction of Pedants, who would make the Authority of God truckle to their paltry Ambition, and sacrifice Reason to Delusion, and Religion and Peace to Grimace and Fury.

If the Liberties of the Nation were in Danger, as I hope they are not, (from him I am sure they are not,) yet still it would be Impudence in them to hold up a Finger in their Defence. They who have eternally been a dead Weight upon Liberty, and at all Times, made formal, and profess'd, and canonical Libels against it, concerted register'd Libels. As to King *James*, their Behaviour to him is no Exception; for meddling with *Aaron's* Bells, they rung him out of the Kingdom; so much more prevailing with them was Rage, than the Fear of their own Anathema and Damnation, so frequently denounc'd against Resistance.

But

But this perhaps is foreign from the Task which I have undertaken, to write an Apology for Father *Dominick*, and therefore I beg, secondly, that it may be considered in his Behalf, that there are Dissenters in *England*, a Sort of People he could never bear; and since the King and the two Houses, would not in Duty destroy them, he conceiv'd a Zeal in his Soul for destroying those who would not destroy them: *D - - - me*, says the Captain of a Man of War, *if the Admiralty won't hang my Rogue of a Lieutenant, by G - -, I'll sink the Ship*. Dissenters were not hang'd; and my Client found himself provok'd, that Men of such plain and clumsy Behaviour, who made no fine Bows to the *East*, and approached it in no Birthright Garments and Surtout Shirts, were suffered to eat and drink, and live as well as he who was a great Beau in Devotion, and the very Pink of Courtesy towards a Place which our Homilies very uncivilly call *superstitious*. It was indeed a diverting Shew to see with how many pretty Airs, Crosses, Cringes, Forms, and Coopees, he acted at the House-warming of a certain new Building at *Greenwich*, and made it thereby Holy. Whereas the Dissenters were Enemies to the Mode, and met in Pieces of Ground, which, for want of Holy Water, remain'd still in a State of Paganism.

Thirdly, My Client had taken the Oaths,
and

and this is no uncommon Reason for breaking them. There is a reverend Society of Men in a neighbouring Church, whose Authority has never wanted Weight with many who pretend to be of ours: They hold the Doctrine of Probability, that is, that any Man may with a safe Conscience do what any Grave Doctor holds to be lawful. Now an eminent high Churchman has declared himself very fully in this Point; for says he,

*Oaths are but Words, and Words but Wind,
Too feeble Instruments to bind. ----*

And again

*He that imposes an Oath, makes it,
Not he who for Convenience takes it.
And how then can a Man be said
To break an Oath he never made ?*

Fourthly, My Client had got the Keys of both Worlds at his Girdle: And it was strange, if having them both in his Power, he could not make bold with a small Part of one of them. It would be as if a Monarch who had all Europe, could not dispose of *Brentford*, My greatest Wonder is, that my Client cannot with this Master-key of his, open the sub-lunary Lock that holds him fast in Durance, especially when they say, even Witches and Necromances can do it.

Fifthly,

Fifthly, My Client has an indelible Character; a Character which, his Holiness says, will render the Priest free, secure, and invulnerable, tho' the Man may be imprison'd and degraded. We must distinguish betwixt plain *Dominick* and Doctor *Dominick*. The former *Dominick* is really a human Creature, and subject to all the Infirmities of Humanity; but the said Doctor *Dominick* is not of earthly Mould, but of a Contexture and Quality altogether mysterious and incomprehensible to mortal Understanding. We must therefore carry the same Distinction along with us, when we judge of his Guilt and Punishment. As a *Person*, no doubt, he may be criminal, but as he is a Representative of ----- and all that, 'tis Atheism to charge him with Guilt, let him be as black and as guilty as he will. His Head may be taken off, but the indelible Stain (which Stain is invisible) can never be wip'd off. But because this Doctrine, however orthodox and prevailing, may seem difficult to Minds not thus illuminated, I will explain it beyond a Possibility of cavilling. Let us suppose, if you please, an indelible Clock; that is to say, a Clock which cannot be unlock'd. You may indeed take away its Weights, stop its Wheels and its Motion, and prevent its going, and make it entirely useless, yet still it is a true Clock, tho' it performs none of the Offices of a Clock. Here now is a familiar Illustration,

Illustration, which puts this Matter in a true Light, and out of Dispute. Thus my Client, if he is degraded, may be a very good ---- of the universal Church, tho' he cannot be one in any one Part of it. Just as a Soldier may be a Soldier, tho' he never goes to War, nor does any Duty. What can be plainer than this?

Fortified with this indelible Character, his aforefaid Holiness holds, that any Person may forswear, plot, and rebel, and assassinate, and commit whatever Sins he will, and yet be *quo ad hoc* perfectly sinless; or if a Spot now and then stick, he could scoure it off in a Moment by a certain Sovereign Wash of Absolution. He may be a Traytor without lessening the Privileges, and Reputation of a Saint. Could mortal Man have more tempting Qualifications for ----

*Possess'd with absolute Dominions
O'er Brethrens Purses and Opinions;
And trusted with the double Keys
Of Heaven, and their Warehouses;
And cast in fitter Model for
The present Use of Church and War!*

In the Opinion of Casuists abroad, a Popish Bishop may be a very good and unexceptionable Bishop, let the Man be ever so filthy; so that tho' he may be unqualified by his Crimes for every Office of civil Society,

yet he can never be disabled by the worst
of Crimes from serving at the Altar. *Com-
plebantur Tempia pessimis servitiorum.*

Behold in the following Lines, what is
said of the Popish Clergy.

---- *Huc omnes tanquam ad vivaria currunt,
Quæ res nulla domi, - - - - -*

*Quos ----- aut plagosi dextra magistri
Territat, aut legum Timor, aut quos dedita
Somno*

*Exercet nullis Lethæa ignavia Curis:
Deinde quibus gelidus circum præcordia San-
guis*

*Obstitit ingenio; quos sacro a fonte Camænæ,
Quos pallas Phœbusque fugat; quos sidere
torvo*

*Aspicit infausto volucer Tegeaticus ortu.
Hi cum infrugiferæ Spatium trivere juventæ
Musarum in Studiis frustra; jam mollibus
umbris*

*Sic fracti, nec bella pati, nec ducere remos,
Nec terram incurvo norunt suspendere ara-
tro:*

*Hic sibi desidiæ portum atque ignobilis otii
Esse rati, huc properant. ---- Franciscanus*

*A worthless Fry of Cubs, in Quest of Food,
From Orders seek a lazy Livelihood;*

C

The

*The Spawn of Beggars, wanting Bread and
 Name,
 The Refuse of the School, the Hangman's
 Claim,
 Sluggards in social Life, the La'ty's Shame,
 The Oafs of Nature and the Muses Scorn,
 Doom'd Dunces by their Stars; in Dullness
 born;
 Profane Companions for the Sacred Nine,
 And only accomplish'd for their Trade divine:
 All these (in Books mispent their youthful
 Years,)
 Nor Hinds, nor Scholars now, but Idlers,
 And Drones for Life, unmeet for War or
 Trade,
 To ply the Oar, or the Stern Foe t'invade;
 A slothful Refuge from the Altar find,
 And fatten on the Sins of Humankind*

So that according to this Character of the
 Church of Rome, the King of Kings is ea-
 sily pleas'd in the Choice of his Ministers;
 and accepts of such as most Kings would
 reject: They serve him accordingly. Their
 most important Business often lies still for a
 Bottle and a Game at back Gammon. Nor
 dares any Man amongst them, take the
 Part of the Master against these his Privy
 Counsellors, for fear of being reckon'd an
 Atheist. For whoever reproves their Priests,
 has deny'd the Faith, tho' he has the Bible
 on his Side: A Book which is full of Threat-
 nings against Laymen; but is never angry
 forsooth,

forsooth, at the Popish Clergy for the Time being, or to come. And in this Respect, the antient Prophets are according to them discourteous old Grumblers: They make the Priests of old the saddest Dogs, and Liars, and Cheats, and Whoremasters in their Generation, and yet never Prophecy as if the World were often to expect much better. *St. Paul* too tells us of ravenous Wolves of this sort in his Time, and heavily complains of the reverend Impostors, who were to come after him, and would be right or wrong his Successors. I hope he did not mean my Client *Dominick*, and a few nonjuring Doctors; for I am sure he could not intend to blemish the Reverend *Jacobites* of our Time; for whom the Fathers of old had a particular Affection, as you may see in the Works of the Reverend Doctor --- and the Reverend Mr. ---- According to them, the said antient Fathers fully explain and vindicate the new Discipline and Ceremonies of the Nonjurors, and are sadly out of Humour with the Dissenters. Nothing especially can be finer than their Invective against *John Calvin*, and their Defence of King *Charles I.* But I am still more charmed with their Vindication of white Sleeves, and of good Preferments: And with their Exhortation for restoring the Church-Lands, and for bowing to the East: Nor is their asserting Divine Right in the Priests, to the Peerage less remarkable.

The Encomium of the Fathers upon Dr. *Hicke's* Letany, and others like it, is really fine; and so is their Recommendation of the Repeal of the Statute of *Mortmain*, and their Plea of Excommunication for a Groat. What can any Dissenter say to their Dissertation against extempore Prayers, and praising God without Book, and to their many Rules for stewing Plumbs, and keeping *Christmas*? What zealous Son of this same Church can forbear to mention, with Exultation, the severe Reproof given by the Fathers to Dr. *H---*, as the same is set forth at large by a Reverend Dean. The Satires made by *S---* and *S---* and *S---* and *S---* in Folio, upon Round-Heads and the modern Whigs are likewise admirable, with their curious Distinctions about Rebellion, and swearing and forswearing, recommended to a venerable nonsitting Assembly, whom I need not mention, the same being out of *England*. The Apology of the Fathers for the Morals of the sacred Brotherhood of the Catholick Free-Masons, is well worth reading; as are moreover the Marks laid down by them for distinguishing their genuine Successors, whom they have dubb'd all great Lords and Princes, endowing them at the same time with high-crown'd Hats, and trusting them more especially with the Keys of the Cellar. (N. B.) *There is nothing said about their resembling their Founder.*

Sixthly,

Sixthly, A certain great Person would not put himself into Father *Dominick's* Hands, who perhaps had a mind to enrich the Kalendar with another Martyr, by the same Counsels and Measures that Father *William*, about fourscore Years ago, had followed before him; and since he could not make him a Martyr one way, he was resolved to do it another. No Prince who would leave the Laity any thing, but the Leavings of the Clergy, was a nursing Father of the Church, to Father *Dominick's* Mind. The late Reverend Mr. *Lesley*, in his Book of the Divine Right of Tithes, in answer to this Question, says, *Of what Species of our Substance we are to give Tithe? Even of all that thou hast*, quoth he, without excepting one's Wife. But besides all this Tithe of Bread, and Bed, and Beer, and Custard, and all that a Man has; Mr. *Lesley* made a modest Demand of all the good Lands in the Kingdom, for the Temporal Good of the Clergy, and the Spiritual Good of the Laity; so that his way of feeding us Lay-Sheep, was to take all our Food and Pasture from us, and put them into his own Belly. I hope he did not mean that we were to have all our good Things hereafter; but for him and his Brethren, their only Hope was in this Life, and that having their only Portion upon Earth, they were to be the only happy Men in it. So that here was a divine Right in
Mr.

Mr. *Lesley's* Clergy to starve us, and woe to the Prince or Subject who hinder'd them. I hope my Client was not entirely in this holy Scheme.

Seventhly, A certain Assembly has not lately sat, and Lay-Parliaments have made Laws, and given Money without them. This pierc'd the Soul of my Client, who thought all Authority upon Earth, nay, above the Earth and below it, ought to be vested in a Parliament of Priests, or deriv'd from them: And that when he swore to the present Government, he swore to a --- and that therefore his Swearing was --- and his Forswearing *ex foro Conscientiæ*, &c.

We have a new Church risen up amongst us, which separates from the establish'd Church, and sets up against her, and which holds all Oaths to the present Government to be unlawful. These Nonjuring Doctors do not think it convenient to meet together to rectify Abuses, tho' it's said that there are manifold Uses of their meeting, and that much remains yet to be done by them. They have already indeed furnish'd us with a System of their Faith, called, Dr. *Hicks's* 39 Articles; but they have omitted a great many other Things equally necessary to be done, and which require their meeting again in a holy Synod. I shall mention some principal Things.

First, There are many heretical Opinions gone abroad amongst us, which require the
Cure

Cure and Curses of the said Meeting, or holy Council. It is even maintain'd, and (*heu pudor, prob dolor!*) maintain'd by some of *Aaron's* own Bairns, that Laymen may make Laws for the Church, and bind the unbindable Hosts of *Levi*; and that God may have a Church where the Priests have none: Nay, some are not asham'd to hold that *Quakers* may be sav'd, tho' they trust but in one Saviour, and not at all in his Deputies. I tremble at the Thought! But I doubt, if these profane Principles go on, some may be bold enough to strike at another precious Branch of their Prerogative, and call in question their Privilege of damning. Besides it is incredible how Free-thinkers swarm; audacious Free-thinkers, who do not fear the Devil; and therefore are going to him; and therefore ought to be sent to him; and therefore the said Council ought to fit.

But there is something beyond all this, which seems to call for their meeting. We yet want several Offices to be compos'd for important Purposes. Bells are put up in their separate Churches as profanely, that is, with as little Ceremony, as if they were put up in a Hall to call Folks to Dinner. A Form of Benediction upon this Occasion is *valde desiderata*, and the want of it much lamented. Let me reason with you, O ye Reverend Nonjuring Fathers, upon this
great

great Occasion : Why are you so neglectful of the State of your Bells, which summon us to your Spiritual Assemblies, and make such holy Melody in our Ears? Why hang they up thus unhallowed; they which are not the least Part of your Ghostly Tools, and Clerical Gear? You consecrate coarse Walls before you will enter therein, and bless dead Earth before you will set Foot thereon; are not Bells of as good Metal as Stone and Lime? And is a speechless Floor, however sacred, more sacred than these sweet Singers of the Steeple? In vain you make broad your Hats, and short your Perriwigs, and long your Petticoats, if you sanctify not also your Bells! Your other Bells may go astray; but these never do.

Nor have we yet any Office for the Consecration of Coffins and haunted Houses. Hence the evil One often makes the Dead to walk, and keeps Possession of Tenements which he never paid for. You, Reverend Sirs, you only can barricade our Houses and our Graves against this vile Intruder, by Words and holy Water. For Words without Chrism, I doubt, make but an imperfect Exorcism; else why does this old Serpent still make bold to hold his nocturnal Cabals in the very Heart of your Temples? This, Sirs, merits your serious Consideration, and a speedy Cure. Therefore the said Council ought to sit.

My next Argument for it is this: *Lilly's* Grammar wants to be corrected, and is a Province reserv'd for you; unless perhaps in a Thing of that moment you might differ too much, and proceed to Heats and Anathemas about it, as a learned and venerable Assembly of Clergymen once did upon the same Occasion.

Again, The said Council ought to sit for the Interest of Uniformity, and for the Instruction of Taylors. There is a shameful and schismatical Variety in the Gowns worn by Nonjuring Priests, and indeed in other Parts of their Dress. Some wear Prunella, some Cloath, some Silk, and some plain Crape, like so many Sectaries, or Men of various Faith. Nay, they are Dissenters from each other in the Shape of their Gowns. Some have a great Slit in the Sleeve (which is a Test of true and high Orthodoxy) thro' which they shew a smart Wrist, and a good Quantity of their Linnen. Others bury their Filts in their Sleeve, a Token of clumsy Apostates. Some wear dark Wigs, and some light, and have no manner of orthodox Standard as to the Size and Stiffness of their Bands and Beavers. This is lamentable! and of ill Example: For ought I know it may in your Opinion be damnable! sure I am it is schismatical; and we all know the crying Crime of Schism, and the Decency of Unity and Order. Fie, fie; *Turpe est doctori*. Let us not with our own Hands give such a deadly Blow to Uniformity,

formity, and thereby strengthen the Arguments of Fanaticks against us. Let our Unity in Hoods and Caps be known unto all Men. We know the dreadful War of 100 Years between two powerful and orthodox Bodies of Divines, * about the Shape of their Coul, a War in which it is said many Souls perish'd, Damnation being their chief and constant Artillery. Prevent the horrible Consequence! You often quote, and upon lesser Occasions, *St. Paul's* Advice for doing *all Things in Decency and in Order*; which *Saint Somebody* would explain, *let your Coifs and Cassocks be all of a Cut*; and if we must be uniform in bowing, let us be uniform in our covering of the Backs that bow. Therefore the Nonjuring Council ought to meet.

Lastly, That venerable Assembly ought to meet, that the *October* in their several Countries may have time to grow stale.

I say nothing of the obvious Necessity of a new Translation of a certain Book, the present Translation being too plain, and much the same with that of *Geneva*: A thing not to be suffer'd. The Prevalence too of carnal Reason seems to call loudly for a Check from such a holy Council. People talk of human Reason, and human Judgment. Why, what are they? The only first Guides, forsooth, that God has given us; which is true, and yet nothing to the Purpose. It is plain that our Reason was not given us to be

* *Dominicans and Franciscans.*

be used, but to be submitted to them, and to be employ'd by them upon evident Matters, which it cannot understand. But, cry some, That is impossible. And what if it be? is it the less orthodox for that? *O Tempora! O Blackmore!* Lend, O valorous and voluminous Knight, O lend thy potent and poetical Hand, and mow down with thy keen Faulcion, with thy rapturous and founding Sabre, this uncircumcis'd Reason, this daring and darling *Gath* of the *Philistines*, and of Free-thinkers! Why sleepest thou over dry History? why loiterest thou in cold Narration, which yet thou dost animate and adorn with all the Verdure of the Bays, with all the Sublimity of the *Delphian* God! When, lo! here is a Subject worthy thy poetical Prowess; a Subject fit only for a Poet; a Fight for thy Imagination, and a bloodless Field!

*Evæ! recenti mens trepidat metu,
Plenoq; Bacchi pectore turbidum
Latatur: Evæ! parce liber;
Parce, gravi metuende Thyrsò - - -*



P O S T S C R I P T



BEG Leave to trouble the Reader with another Argument in Behalf of my Client, tho' the same was not in my Brief.

Father *Dominick*, as he was already an holy Man, had a mind to be more holy; and therefore grew a Traytor to grow a Saint: The most certain Scale to mount the *Roman* Kalendar.

Hac arte ----- ferox Becketus
Innixus arces attigit igneas ---

The first Step in that Church, to rise to Canonization, is to begin at the Gallows, or by deserving them. The sure Way there to become a Lord Lieutenant to Almighty God, and a Worker of Miracles, is to be a determin'd Enemy to Mankind, a Cheat and Executioner for the Church, a furious Broker of Ceremonies, a zealous Maintainer of *occult Qualities*, a great Curser, and a great Persecutor of common Sense. He is to be a great Advocate for Devotion, and a warm Promoter of Damnation; a mighty Man for Chastity; but disallows the best Means that preserve it, the honest Means of Matrimony. He is a prodigious Declaimer against Wealth, and a prodigious Engrosser thereof: He avers that the Church was built upon a Rock, and that the Gates of Hell cannot prevail against her; and yet swears that she is in danger of tumbling at the Sight of every small Heretick; and if a poor Taylor creeps into a Barn to pray, he throws her into a mortal Ague and Convulsions. He preaches Charity; but damns all Moderation and Forbearance

rance. He is a profess'd Orator for Peace, and a Trumpet for War. He preaches Humility, and treads upon the Necks of Kings and Kingdoms. He is the strongest Loyalist in the World, and the most unbounded Rebel. A mighty Reasoner, and a mighty Champion against Reason; always scattering Blessings, and Curses, and Masses, and Misery. He spiritually feeds you, and temporally starves you. He illuminates your Understanding, and fills it with Ignorance; and professes no Weapon but the spiritual Arm, which however wears a Sword and Buckler, and knocks down Governments and Nations. He tells you that human Society can't subsist without such as he; and to prove the same, is eternally throwing human Society into Poverty, Chains, and Desolation. To do good to the World he dispeoples it. He talks much of Trust in God, and to shew how much he has of it himself, will rely upon God for nothing, but crams his Nest with the Wealth of the World, to prove and disprove his Distrust in Providence.

He is perpetually haranguing you into a good Life; and to set you a good Example, ridicules Morality, and rails at it as the foolish-est Thing in the World. He damns you if you do not believe the Bible; and damns you if read or understand it. He is ever appealing to your Senses, and making them Judges; but if you believe your Senses, woe be to you

you; you have deny'd the Faith, and are no Christian. He is for ever proving Mysteries to you, and for ever proving that they cannot be prov'd. *Ceremonies*, says he, *are very significant; and yet they are Things indifferent*: Yet you are damned if you omit them: Tho' Damnation, in my Opinion, is no indifferent Thing. Then he tells you that the Bible is a wonderful instructive Book, but wonderful unintelligible; and for your Instruction, keeps it from you. *All our Possessions* quoth he, *are by Divine Right*; and as a Demonstration thereof, holds out a secular Parchment of human Institution. He boasts of the daily Miracles work'd in his Church to convince Believers; for they never travel forth to convince Hereticks and Unbelievers; and he bragg's of his great Power over the Devil; yet he is eternally frightening you with the Devil's great and invincible Power. O, says he, *how miserable were the antient Pagans, who wanted us*: And at the same Time makes the World, where he prevails, ten times more miserable than ever Paganism made it. *Repent*, quoth he, *and seek the Lord, else you cannot be saved*: And yet you need not repent and seek the Lord; for he, the Saint, and his Brethren, can save you without either. *Fly from Satan*, adds he: *But you need not, for I the Priest will flirt some Holy Water in his Face, and send him to the Devil*.

Behold,

Behold, says he, *We Saints are as Lambs amongst Wolves*: And to fulfil the Saying, devours you. He has a wonderful Antipathy to the Heathens, and rails bountifully at them; but if you put in your Word against the Heathen Religion, and the Imposture of their Priests, *Have a Care*, says he, *that you wound not us thro' their Sides*. By which he confesses, that there is not a Sword's Length between them (which is not my Opinion) and so he takes these his near Kinsmen under his Protection. *Riches*, says he, *are pernicious Things, and Poison to the Soul, and so is Pride*. O beware of *Riches and Pride*! And in Kindness to your Soul, or to shew you that he values not his own, he takes all the Riches and Pride of the World to himself.

For a full Justification of this my Levitical Treatise, let me add a Passage out of the *Stromata* of that early and eminent Father St. *Clemens Alexandrinus*, and indeed one of the clearest in him, Ποῖον λαμπρὸν φαῖον, καὶ ὁαρμόν ὁρίπυλῳτόν, καὶ παρτων κακαλεαίτρων, τὰς ἐνδρὸνίσαιαι ὑπὸ Γαλλεσίον. *Stromat. Lib. 6. p. 308.*

I cannot forbear inserting here another Quotation from the said most learned Father; a Quotation full of Mystery and Beauty; it contains an Account of some indiscreet Amours between the Angels and the
Anti-

Antidiluvian Ladies, who, according to him, were enchanting Coquets, and drew out of these their Gallants, Secrets not fit to be named. But hear the holy Father: *Οι αγγελοι εκεινοι οι ἦντο κληρον ειληχότες, καλοιοιδησαντες εις νας, ὅξεῖπον τὰ ἀπόρητα ταῖς γυναιξιν, &c.* Id. Strom. l. 5. p. 227.

And now I will make bold to say and prophesy of myself and this my Work:

*Exegi monumentum ære perennius
Regaliq; situ pyramidum altius.*

*Non omnis moriar, istaq; pars mei
Vitabit Libitinam*

*----- Sume superbiam
Quæsitam meritis, & mihi delphica
Lauro cinge volens, Melpomene, comam.*

FINIS
10 JA 66



